The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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NEWS FROM AMERICA.

The royal mail steam-ship Hibernia, Captain Eyrie, reached the Mersey on Monday morning, the 28th ult., between eight and nine o'clock. She left Boston on the 16th at half-past twelve at noon, and Halifax on the 18th, at half-past eight a.m., and has made a very rapid passage.

We give the following summary of news from the *Courier and Inquirer for Europe*:—

Our latest European advices are of the 19th ult., and the tenor of them as to the prices of bread stuffs and the state of the London money-market, had the effect of still further advancing prices here, both of produce and of stocks. As to the latter, U. S. Treasury Notes bearing 6 per cent. interest, are bringing 106 ¾ to ⅞, and Pennsylvania Fives have been sold readily at and now command 83. In the Bonds, too, of Illinois and Indiana, so long neglected, a great advance has occurred, and for Indiana, which on the 1st instant were at 42, 47 is now given, and for Illinois, at 42½ on the 1st instant, 48½ is now the ruling price. All other stocks, paying and non-paying, have partaken of this advance. Money is abundant, business active, and every thing is flourishing. The growing crops of grain, too, notwithstanding all croaking and predictions of failure, give promise of abundance; and although the weather continues cool, there have been no frosts, and, consequently, the young Indian corn, now so profusely planted, has not only escaped injury, but everywhere, as we hear, looks thrifty and strong. The wheat and rye, if we have the usual warmth for the next fortnight or three weeks, will be ready for the sickle, even in this neighbourhood, and further south, as in Virginia, for instance, it will be ready earlier, indeed is now ready.

The most serious complaint about the damage sustained by wheat *winter-killed*, comes from Michigan, in which State a great proportion of the bread sown is said to be materially injured. Even admitting that the whole ordinary produce of Michigan be cut off—and that has been estimated at about *eight millions bushels*—such a *deficit* would be more than doubly compensated by the larger quantity every where sown for the present growth. But no such *deficit* can occur there, and we entertain unshaken confidence that the yield of wheat this year will far exceed that of any previous year in the United States.

Such this prospect of the coming crops, and the great benefits realised from those of last year, that in a great degree impart such a prosperity to the condition of this country, which scarcely feels at all the pressure of its war with Mexico....

Of that war, the aspect is little altered since the last steamer left our shores. We hear, indeed, that Santa Anna has been dethroned in the hearts of the people of the city of Mexico, and that on reaching the capital on the 19th ult., he was saluted with hisses and pelted with stones; but we are not yet informed of the result of the late election for president in that country, notwithstanding the lateness of our dates,

which are to the 30th ult., from Mexico, and the election was to be held on the 15th. The returns had not even up to that date been received from the different states, each of which participates in the choice somewhat after the manner of electing a President in these United States. But it is known that Santa Anna, who, according to previous information, was to be among the candidates, was not any where voted for. This seems decisive of his fall alike from power and influence.

Our army was steadily advancing and concentrating at Puebla, whence, as soon as the new recruits reach the main body, it would march upon Mexico, between which city and Puebla, at the pass of Rio Frio, preparations were making—such as the Mexicans, almost destitute of arms and of money, are now capable of making to resist Gen. Scott. It will be all in vain. Some more precious lives may be sacrificed, but the advance of our arms will not be checked, and General Scott will occupy the capital of Mexico. Once there, it remains to be seen whether peace be any nearer or more practicable. Of Mr. Trist's mission, its precise object, or probable result, conjectures only can be formed. It cannot be otherwise than pacific, but the real difficulty is to find an audience, from any party in Mexico, of sufficient influence for any propositions however pacific and reasonable.

There are some clouds in the horizon between this country and Brazil, but they can hardly attain any dangerous consistency. The new Minister from the United States, Mr. D. Tod, is about to embark for Rio Janeiro, in the U.S. ship-of-the-line Ohio, which is expected to sail from this port in the course of a few days for that port, and on his arrival such explanation will, it is hoped, be made, as may soothe the wounded dignity of the Court at Brazil; for the difficulties, such as they are, arose entirely from violations, real or fancied, of royal etiquette. The Ohio, after landing Mr. Tod, will proceed round Cape Horn to the western coast of America, to look after our interests in that quarter. Commodore Ap Catesby Jones, who is appointed to the command of that station, will proceed over land to Monterey in California, and there join his squadron.

The state of our money market is easy, firm, and buoyant. The banks are seeking for good paper at five per cent., and there seems no present prospect of any stringent demand for money.

It is estimated that the value of agricultural produce alone (excluding cotton and tobacco) shipped to Great Britain and Ireland from this port since the 1st of September last, amounts to the enormous sum of thirty-two millions of dollars. This is almost all a new opening to our agricultural products, and the sum named represents the value thereof, with the freight added, which in a great measure is earned by American ships.

This large sum must, of course, have a very considerable effect upon the exchanges, and as the exports of other products have not fallen off, will account for the state of the exchange between this country and Great Britain, and the consequent drain of specie from the latter. The rise which occurred in the rate of bills on England early in May, and was sustained to within the last few days, is now giving way, and the tendency is again to a decline; and as shipments of bread-stuffs will continue to go forward as long as such high prices are paid in England, and the orders for manufactured goods will not increase in the same proportion, exchanges cannot advance, and we shall again see rates at which it will be found profitable to bring back coin to this country—and then what will the Bank of England do? That is a question more difficult to solve than to propound.

To show what the exports of breadstuffs to Great Britain and Ireland have been this season, that is, from 1st September last to the early part of June (little over nine months), we annex a table of shipments from the ports named:

		Flour Brls.	Corn Meal Brls.	Wheat Bus.	Indian Corn Bus.
12th June	...New York	934,734	289,771	1,116,273	5,259,759
11th "	...Baltimore.....	265,990	66,134	83,553	1,612,250
2d "	...New Orleans	509,231	23,512	274,507	3,452,947
5th "	...Philadelphia.....	204,779	187,690	440,881	656,871
5th "	...Norfolk	44,737	21,289	———	1,362,761
5th "	...Boston.....	65,621	23,085	———	558,413
5th "	...Other Ports.....	49,648	47,507	32,457	517,628
	Total	2,074,745	658,989	1,947,571	13,634,929

There may be added some 567,379 bushels of oats and barley, and then we have an aggregate of barrels of flour and meal 2,733,734
and of bushels of grain 16,139,879,
equal, at five bushels each, to . ... 3,269,939 brls.

Total, reduced to barrels..... 6,003,673

Six million barrels of flour and corn meal have already been sent in a little over three-fourths of the year to Great Britain and Ireland! The prices ruling there at the last dates were higher than ever, and, consequently, all that can be got to market will be sent in the remaining quarter of the year, before the shipments can begin of this year's crop. It is not in our judgment an exaggerated estimate that 1,250,000 barrels of meal, or the equivalent thereof in bushels and barrels, will be sent, and then we should have for the gross aggregate seven and a quarter millions of barrels of flour and meal, or their equivalent in grain contributed by these United States "to feed England," which a late *London Times* seems to think a very presumptuous and not at all a praiseworthy effort on our part.

These barrels weigh 200 lbs. each—and calculating them at that weight would afford *one pound*, a day for nearly *one-third* of a year to *twelve million* people—or half the population of Great Britain and Ireland.

There are some thirty-eight vessels on the berth now loading for Great Britain, and as freights have rather a tendency to rise, shipments will be hurried. The rivers and canals are taxed to their utmost to bring to the seaboard the surplus of the interior. Already we have received flour, and wheat reducing it to flour, near 274,000 barrels more than in any preceding year at this time; and of Indian corn an excess of *one million* bushels—and this will go on.

The wheat harvest has already begun in Virginia, and in the course of a fortnight or three weeks will be in progress in this region. It looks well generally, but the grain will not be dry enough for shipment before September or October.

The U. S. ship Macedonian, lent by the Government to carry provisions to Ireland, after much delay consequent upon causes purely local, at last sailed this morning. Her cargo, contributed by private benevolence, and upon which it is understood no freight is to be paid either by the British Government or by the sale of any part of the cargo.

SIXTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Rev. and Dear Sir,—The subject of my sixth letter is APOSTACY FROM THE PRIMITIVE CHURCH. If modern christianity is only an enlargement of the system of early apostacy from the true Apostolic Church of Christ, it certainly deserves the most serious consideration. It shall be my direct object in this epistle to show, that modern christianity possesses such a faint resemblance to that system of faith established by Jesus Christ and his apostles, that it cannot be called a likeness, or a copy, or even an imitation. Startle not, reverend sir, if I unhesitatingly declare that a counterfeit bill of currency, that should have no more resemblance to a true emission from the bank, than modern christianity does to the ancient religion, would never be likely to do much harm. Modern christianity is the very opposite extreme and counterpart of the ancient order of "apostles and prophets." If you will read patiently, I will show clearly the proof of my position. In the Primitive Church the Holy Ghost, after Jesus left the earth, came and took possession, and constituted the grand main-spring, life, light, and power of it. And the apostle Peter (of indisputable authority) declares, in the Second of Acts, that the *promised gift* of the Holy Ghost SHOULD CONTINUE even to "all the Lord our God should call." But this wonderful agent is not known in modern christianity. His powerful agency, as foretold by Joel in prophecy, in tongues and

interpretation, in discerning of Spirits and in healing, is not now recognised as being any part of the present christianity. That Spirit that was to make amends for the departure and absence of Jesus, by acquainting believers with all truth—past, present, and future—that they might be comforted with knowledge and light, such as could not be obtained from books, whether inspired or uninspired, was the great *sine qua non* or essential thing in ancient christianity; but in modern christianity, the fruits of such a spirit would be sneered at, even by divines! What! exclaims one, prophecy in these days! speak in tongues now! heal the sick now! have visions of future things, and even heavenly things like unto the ancients! The exclaimant, stands aghast with astonishment, as a perfect stranger to the most obvious and conspicuous principles of ancient christianity. Modern christianity professes to derive all its light and its various clashing creeds from the Old and New Testament. If modern christianity is, indeed, the offspring of the Bible, it is a prodigy with many hundred heads; but ancient christianity drew its light from the ROCK of immediate revelation, and previous Scriptures were only confirmatory of the Spirit's testimony. Illiterate fishermen, like Peter, traditionated by a corrupt priesthood, could know next to nothing of the written manuscripts of the Bible. What he learnt was not from flesh and blood, but from the spirit of revelation; and let it be ALWAYS in your mind, sir, that Christ has said, that on "THIS ROCK *of immediate revelation*" "He will build His church."

A christianity contained exclusively in a small volume like the Bible, is an insult to the capacious revelations of the Eternal Spirit of God, that even searches the deep things of God—a mere drop compared with the mighty ocean! The full biography of Jesus Christ contained in the New Testament? Nonsense! preposterous mockery! You certainly are not ignorant of the last verse in John's gospel—"*The world itself could not contain the account, if written, of the acts and doings* of Jesus Christ." But shall the knowledge of Christ be buried in oblivion because his acts and sayings cannot be written? No, by no means; God forbid! What saith the Scriptures? the all-wise "Spirit shall bring *all things* to your remembrance, even the deep things of God—things that the tongue cannot utter nor the heart conceive." Without the Holy Spirit of revelation, to take of the things of Jesus and convey them to the knowledge of men, I boldly aver that NO man can harmonize a consistent system from the Old and New Testament, or find eternal life. Every man must be born of that spirit which gives revelation and knowledge of Christ, or he can never see the kingdom of God. But a prominent feature in the creed of modern christianity is, that there is no further need of revelation, consequently the distinct office-work of the Spirit to bring to mind unwritten acts and doctrines of Christ, and harmonize those which are written and scattered promiscuously through the Bible, is abrogated and deemed superfluous by modern christianity! O thou benighted advocate of modern christianity, how long shall thy eye be veiled in reading the New Testament, and thine heart be too gross to perceive the beauty, and comfort, and power of that blessed Spirit that gave life and salvation to ancient christianity? Hast thou lost all admiration for the Spirit's miraculous gifts, power, and blessing? settled down under reconciliation to a load of doubts and fears, hoping that death will remove thy tormenting burden? Vain hope! No longer then do despite to that Eternal Spirit of revelation that is freely promised to all that will honestly receive it. If Gentile christians are ashamed of the Jew, because a veil was before their eyes in reading the Old Testament, has not the Jew equal cause to be ashamed of the Gentile, that has so soon turned away from the primitive path of the Spirit's gifts of visions, prophecies, healings, &c., and thereby been "cut off for not continuing in His goodness" according to the warning threat of Jehovah against Gentiles.

Where, sir, are the splendid gifts of apostles and prophets, evangelists, pastors and teachers, that Christ gave to men and set in his Church, forever to continue in the ministry, edifying "the BODY of Christ till we all come to the unity of faith," and to such a knowledge of God, and fulness of power and wisdom as dwelt even in Jesus? They are no where to be found in modern christianity! Modern christianity has the effrontery and shamelessness even to say that she does not need them; consequently she says that she does not need "to come to unity of faith," and to that full and potent knowledge of God that Jesus in the flesh possessed, and had decreed that

all Saints should possess and be like their "elder brother." Not one of these great and precious gifts are retained. The bare name of evangelists and pastors is retained in modern christianity, without the shadow of the power and prophetic knowledge of the Holy Ghost, with which these officers were *obliged* to be endued in the primitive church. She admits, indeed, the form of the office, "denying the power." She says, indeed, that she can come to "unity of faith," &c., without apostles, and without the help of the good old-fashioned Almighty Holy Ghost. But how long a time does she want to run for this prize of "unity of faith, &c.?" She has been running for the stakes nearly EIGHTEEN HUNDRED YEARS, and is further from the goal than when she started. When she started, "false apostles and deceitful workers" were her champions. In order to win the prize, these shed the blood of true apostles, and the blood of saints was found in her garments. And when her followers found that she had only the form or name of apostles and prophets without the power, she said we have no further need of apostles, they have done their work and miracles have ceased. Oh, thou blood-guilty, "lying," Gentile christianity! thy lineage takes hold of the mother of abominations, clothed in scarlet! How great will be the severity of God's judgments upon all that are accessory to modern christianity, except they repent and obey the gospel! She has also changed the ordinances. Where is now the ordinance of anointing with oil? Where the ordinance of imposition of hands? The healing of the sick is given up to medical men, whose reliance is on anything but the *power* and established ordinance of God. Is it not written for the benefit of the sick, that they should call for the *elders* of the church, whose duty it is to "anoint the sick with oil and lay on hands and they *shall recover*." Now the consequence of changing this one ordinance of the Bible to the medical nostrums of men, is the literal death of thousands, who change the ordinance and contribute to make this whole earth the *burying ground* of nations. Sir, may I not significantly ask, will the priests of the day return unto the Lord and teach his "law and his testimony," or will they with hearts of stone see the inhabitants of the earth perish under the curse of "trusting in man and making flesh an arm?"

The prophet Isaiah says, the consequence of changing the ordinances is to make the earth empty and desolate? But this is not the only ordinance that is changed. By laying on hands for the gift of the Holy Spirit, the authority to prophecy, speak with new tongues, and cast out devils, is conferred. Now, unless boasting christianity has secured peace and fellowship with the devil, it is of much importance to know how to cast him out. Unless they have wisdom and power, and the spirit of prophecy, to supersede the need of the Holy Spirit, it is very essential to observe the ordinance by which alone it is conferred. But it is certain, that if the Holy Spirit, in all his supernatural office-work of miraculous omnipotence and wisdom, does not come and reign on the earth, then the kingdom of God will never come on the earth as it exists in heaven. But the Scriptures assure us that the kingdom of God will break in pieces all other kingdoms, and be established on earth, even as it is in heaven, and the Palace of God (Tabernacle) be in the midst of the human family. The Holy Ghost is the grand agent by which the different orders of priesthood have all their authority, wisdom, and power to teach and administer the laws and ordinances of heaven to men on earth. The "MANIFOLD WISDOM OF GOD" flows through these orders of priesthood from heaven to earth. But modern christianity has abolished these orders of priesthood, as no longer necessary; consequently, the communications from heaven to earth have been stopped for nearly *eighteen hundred years;* and from *this cause*, our race has witnessed the most appalling picture of the progress of crime and wretchedness that has ever pervaded the earth since the dawn of creation. No man has sufficient knowledge of figures to enumerate the millions that have been slain in war since the Gentiles were cut off for unbelief. The pestilence has never slumbered since man rejected the healing ordinance of God, for the aid of physicians that are of no value. Famine has locked hands with pestilence, causing *rot*, and *blast*, and *mildew* to lead many to fear that God had repented himself of the "promised seed-time and harvest."

The social virtues that ought to be and ever would be, under the reign of God, like salubrious breezes of heaven, have become like the antagonistic and forked teeth of a *picking cylinder*, that, turned ever so much, will still be *picking* either

in the offensive or defensive. The number of the oppressed is becoming so fearfully great and vast, that the captors know not where to find either room or keepers for their prisoners. The yoke of intolerance must have fresh iron fastenings of unheard of tenacity and rigour. The oppressor feels the danger of an awful outbreak from desperation that can be smothered no longer. The elements of revolution and self-destruction are sown deep in every government, and in every religious and social system that have not for their basis *truth, immediately and continually revealed from heaven!*

Now, all this direful state of things is, because that men have "forsaken God, the fountain of living waters, and hewn them out cisterns that can hold no water." "From the crown of the head to the soles of the feet," modern christianity, whether Protestant or Catholic, "is full of wounds, and bruises, and putrifying sores." The prophets and apostles foresaw the Gentile apostacy that would spread over the earth, under the plausible name of christianity, obliterating the knowledge of God, and "denying the power of God, and changing his laws and ordinances," till "gross darkness should cover the people." They saw the "mystery of iniquity" working, and boldly foretold the "*falling away*"—the exaltation of the man of sin,—the removal of the priesthood and light of truth from the seven churches of Asia,—the refusal to "teach all things that Jesus commanded,—the irresistible fact, that men would not "endure sound doctrines," but would multiply discrepant teachers to suit "itching ears." The introduction of "damnable heresies," and the "doctrines of devils," and the church becoming like a blood-guilty "harlot," that had exterminated the whole order of apostles, and prophets, and spiritual gifts, and even denied the need of any such order of gifts and ministry as existed in the primitive church! The first doctrine of the devil in the garden was that it was not necessary to obey God concerning a particular tree of the garden; and the same doctrine of devils has, by inches and by piece-meal, removed and broken every command of Christ, and put bishops and doctors in the seats of apostles and prophets, and the ordinance of sprinkling infants, in place of baptism; virtually saying, that God doth know, that, without the aid of apostles and the gift of the Spirit by laying on of hands, you can know truth *enough*; and without baptism for remission of sins, you can be forgiven through prayer at the altar.

Permit me, sir, in the conclusion to remind you of the reproof given by an inspired wise man. "Say not thou what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." The true and only rational revealed cause why modern christianity is so weak, contentious, discrepant, and unlike the majestic, almighty christianity of apostolic days, is, because *apostate uninspired men* "HAVE TRANSGRESSED the LAWS, CHANGED the ORDINANCES, and BROKEN the EVERLASTING COVENANT." Therefore, *the "earth is defiled under the inhabitants thereof."* "Gentile" christianity will yet be compelled to come from the "*ends of the earth and say, surely our fathers have inherited lies, vanity, and things wherein there is no profit.*" *And God has said, sir, because "your* (Gentile) *fathers have forsaken him and have not kept his law," "therefore," says God, "behold I will this once cause them to know mine hand and my might, and they shall know that my name is the Lord." "The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word, the earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. Therefore, hath the curse devoured the earth, and they that dwell therein are desolate; therefore, the inhabitants of the earth are burned, and few men left."*

In view of these things, dear sir, my fervent prayer is, that you and all my brethren in the sectarian ministry will, from this day forth, stay their hand and voice from upholding modern boasting christianity—that is a stink in the nose of Jehovah—that is depopulating the earth and abrogating the laws and ordinances of God, and sin no more, and thereby follow the humble example of

Your obedient servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

JULY 15, 1847.

SEVERAL of our highly-esteemed brethren have engaged their passage to New York, on board the ship *Empire*, to sail on Monday, July 5th, from Liverpool. Among the number are Elders L. N. Scovil, M. N. Sirrine, H. B. Jacobs, and O. B. Huntington. While we congratulate these brethren on the prospect of meeting their respective families, and the Saints, in the land of Zion, we regret deeply the loss of their valuable labours in the kingdom of Great Britain. Their labours have been crowned with much success, and considerable accessions to the conferences where they preside; and the conferences, we believe, are left in a prosperous condition. We trust that they will be upheld by the faith of the Saints, and have the privilege of beholding their families once more in life and health in the land of Zion. The health of Elder Jacobs is considerably impaired, and we learn also that Elder Robins, who is also a fellow-passenger to the camp of the Saints, has suffered seriously from impaired lungs. May the God of Israel give them a prosperous voyage!

We commend the lengthy article from *Blackwood's Magazine*, on the use of unbolted wheat flour, to the careful reading and attention of the Saints, having ourself made practical demonstration of the soundness of much of the teaching of the said article.

The "INVITATION" is now ready to be used by such as may apply; and the Hymn Book, (the Printer says), "will surely come, if you tarry for it."

CONFERENCE MINUTES.

DERBYSHIRE.

According to previous announcement this conference was held on Sunday, the 4th of April, when Elder Dunn was called in the usual way to preside. After singing and prayer, the representation of officers present was taken as follows, namely, 2 high priests, 12 elders, 9 priests, and 1 teacher. The representation of branches then took place in the following order:—

BRANCHES.	MEM.	ELD.	PRST.	TEA.	DEA.
Wooden Box	50	6	4	1	1
Dunstall	22	3	3	1	0
Barton	14	0	2	1	1
Branstone	14	3	0	1	1
Coleville	44	4	3	1	2
Whitwick	95	5	8	3	3
Total	239	21	20	8	8

The branches were represented as being in good standing, with very few exceptions, and, in some, a good prospect for the future.

Elder Cartwright spoke of some places near, wherein the gospel had been preached some time back, out of doors, and asked counsel in reference to out-door preaching in those places again.

Elder Dunn said he would leave it with the brethren, what to do in respect to out-door preaching, but advised to act cautiously and preach the pure principles in simplicity and kindness.

Elder Thrusbly rose to propose the following alterations:—Brother Cashmore to be a Teacher—John Mee to be a priest—Thomas Shaw to be a Priest—and William Price to be a Priest. Elder Dunn seconded the propositions, which were carried unanimously.

Elder Spencer rose rather to second or support Elder Dunn's remarks and instructions, than to add much on the subject. That each officer use the gifts God has given him, in his own proper place, and his own peculiar way, as the diversities of gifts and talents are given for the various classes of hearers, and go dependant on the Spirit, to guide, direct, and use the knowledge, principles, and powers that each possesses; and in so doing, God will own and bless the means used, for the gathering of the honest in heart, and fulfilling his covenants and promises to his people in all ages.

Elders Spencer and Dunn ordained those called to office that were present. Elder Cartwright and Elder Hockley bore a very strong testimony to the work in which they were engaged, and expressed a determination to go on in the course they had commenced. The meeting then adjourned till half-past two o'clock, after prayer.

The afternoon meeting was opened in the usual way, when Elder Dunn remarked, that we had come together to worship God and attend to his commands, that we might have intelligence and power to be saved in his kingdom. The Sacrament was then attended to, by Elders Dunn and Cartwright. Elder Spencer began to instruct the Saints from the words of the Lord to Peter:—"Lovest thou me," &c. The principle of instruction was the same in all ages, that was necessary for the people of God, and which the righteous had at all times acted on; entering largely into the subject of the relationship existing between God and the faithful, and their ancestors; in the various ages of the world; that no obstacle can prevent those that have received the principles of truth, from making them known, unto those that at present, know not God, or their relationship to him. He *only* being the wise man, that heareth the sayings of God and doeth them. How hear the word of God, if not spoken to, by a prophet? Knowledge, coming by the principle of revelation, comes free, so it must be freely dispensed. The signs of the times,—the prospects for the future,—the manifestations of Divine power to be displayed,—and other principles of truth, were set forth in so *forcible* and *thrilling* a manner, that our hearts seemed to beat within us, and we felt it good to have the privilege of receiving instruction from this servant of God.

Elder Dunn rose to propose, that this conference acknowledge and uphold Elder Spencer, as president, and F. D. Richards, as counsellor, to the church in the British Isles: carried unanimously. Elder Cartwright proposed, that this conference acknowledge and uphold Elder Dunn as president of the same: carried unanimously. The meeting was dispersed after prayer, till half-past six o'clock.

The evening meeting being opened in the usual way, Elder Dunn set forth the order of the kingdom of God, and a variety of principles of truth, in a forcible and pleasing manner, to the satisfaction of the Saints, and to an attentive congregation.

After which, Elder Spencer remarked, that a gospel of miracles was necessary in any age of the world, and continued revelation for the children of God in those various ages; and communicated much instruction on the subject of the government of God. After prayer, for the blessing of God to rest on the instruction given, the Saints returned to their homes, rejoicing in the truth and power of the Spirit, and will long remember the day.

E. Dunn, President.
T. B. Ward, Scribe.

MACCLESFIELD.

This quarterly conference was held on Sunday the 4th of April at half past ten in the morning, when a goodly company of officers from the several branches were early in attendance—some from a distance of twenty-six miles. Elders Sirrine and Dunn having arrived over night on a visit, were greeted with acclamations of joy and gladness.

The meeting being opened by singing the first hymn, Elder Goodfellow offered

prayer, after which it was moved by Elder Horrocks, seconded by Elder Parker, that Elder Goodfellow preside over the meeting during the day. Carried unanimously.

Moved by Elder Goodfellow, seconded by Elder Horrocks, that Elder J. Walker act as secretary. Carried unanimously.

It was then moved by Elder Goodfellow, seconded by Elder Horrocks, that the Bollington Saints, which for some years had been represented as a distinct branch, but never organized as such, or had a presiding Elder duly appointed, be included in the Macclesfield branch. Carried with acclamation.

The number of officers present was next called for, when there appeared 2 high priests, 8 elders, 8 priests, 4 teachers, and 1 deacon.

President Goodfellow afterwards called for the representation of the branches, which took place in the following order:—

BRANCHES.	MEM.	H. P.	ELD.	PRST.	TEA.	DEA.
Macclesfield *	127	1	6	7	7	2
Middlewich	25	0	3	3	1	0
Northwich and Plumley †	11	0	2	1	1	0
Crewe ‡	27	0	1	4	2	1
Rookery Bridge	2	0	1	0	0	0
Total	192	1	13	15	11	3

* Three removed † 16 Scattered.

‡ In this branch one has been baptized and two have been received by letter.

Elder Horrocks rose and said, the Macclesfield branch was in a more prosperous state than it had been for six years, and the Saints were rejoicing in the midst of poverty and suffering.

Elder Sirrine engaged in prayer, and the meeting adjourned until two p. m.

The afternoon service commenced at two o'clock with singing. Elder Sirrine engaged in prayer, when Elder Goodfellow rose to show the relative condition of the Bollington branch as it stood, and as it would now stand for the time being, the Saints being registered with, and recognised as a component part of the Macclesfield branch.

Previous to the breaking of bread, Elder Goodfellow addressed the meeting upon the unity of the spirit, as illustrated by the Apostle Paul, "Now are they many members, but one body," so that we partake not unworthily.

Brother John Entwistle was called to be ordained to the office of Deacon in the Macclesfield branch.

The bread and wine being administered, during which three verses of the hymn "O God the Eternal Father" were sung.

Elder J. Dunn rose and bore a faithful testimony, characterized by the promised Spirit's influence; then sung the following song of Zion,

Salvation! ye nations, attend to the echo,
It comes from the skies to your homes:
Salvation! ye people, Jehovah invites you—
Don't treat with contempt it's shrill tones.

Salvation! the angel has brought the glad tidings;
Deliverance, proclaims, far and near:—
Salvation! re-echoes, through all your abidings,
Attend while the sound is so clear.

Salvation! apostles and prophets proclaim it,
O'er land and o'er sea they are sent;
Salvation! let all who dare to disdain it,
Prepare for the heavens to give vent.

Salvation! 'ere long will cease to be sounding
Through villages, cities, and towns;
While nations and kingdoms and people are crying,
Rocks and hills, will you hide from his frowns?

Elder Goodfellow rose and gave a short address on the order of the priesthood, showing the necessity of co-operation in carrying out the purposes of God (in their several localities, which occupied a wide district of country) in word and doctrine, as contained in its first principles, &c.

The representatives of the several branches bore their testimonies, in language quite appropriate, which was cheering, and much to the edification of the Saints, and to the praise and glory of God.

Elder Sirrine arose, and expressed his gratification and joy in having an opportunity of meeting with the Saints in Macclesfield, and finding that one Spirit prevails as in America, though separated by the mighty waters; he shewed the necessity of revelation, and that God had sent forth a mighty ANGEL to communicate his will unto men that dwell on the earth, to restore the priesthood with its authority and *appendages*. The service closed by singing, and prayer by Elder Dunn, at thirty minutes past four p.m. Adjourned to six p.m.

The hour arrived for the adjourned meeting; a goodly company were assembled in the chapel, service being opened by singing, and prayer by Elder Goodfellow, Elder M. Sirrine read the 9th chapter of the Epistle to the Romans, on which most interesting subject he dwelt with clearness and perspicuity, shewing the order as well as the authority of the Melchizedec priesthood, as necessarily involving the doctrines of predestination and election, being emphatically belonging to the *righteousness of God*, and not man; and that now, in these last days, God will finish the work, and "cut it short in righteousness, because a short work will the Lord make upon the earth," &c.

The meeting closed by singing an anthem by the choir, when it was moved by Elder Goodfellow, that the prayers of all the honest hearted Saints, composing this conference, be offered to God through Jesus Christ, on behalf of Elder Sirrine, that he may see that work accomplished which he most desires, viz., the pleasure of the Lord *prospering in his hands*, which was manifested by standing up, and a loud "Amen!" The meeting closed at twenty minutes past eight p.m.

JOHN GOODFELLOW, President.
JOSEPH WALKER, Clerk.

MERTHYR TYDVIL.

This conference was held on the 18th and 19th of April, which being opened in the usual way, and the business laid out by the President (Dan Jones), eighteen branches were represented as being in a flourishing condition almost without exception. Present 34 elders, 48 priests, 38 teachers, and 17 deacons. Baptized since last conference (being held on the 3rd and 4th of January) 220. Total of Saints in this conference now in good standing, 965. This is exclusive of either of the other two Welsh conferences and of any of North Wales.

During the meeting arrived President Halliday, and Kendall of Bristol, and other celebrated English stars and satelites, revolving unawares into our orbit; and presently I had the honour to usher in our anxiously expected American star, whose brilliancy illumined every countenance, and of course the lesser disappeared in the shade. I will not undertake to recapitulate, if I could, the many good counsels, doctrines, and precepts that were laid before the Saints by President F. D. Richards and others, in this and the five following meetings, but they were such as cheered every honest heart, and vibrated every nerve to attain to a full enjoyment of the celestial sweets.

In the afternoon the Saints met, and joyous was the communion of so many hundreds of the honest hearts of Cambria, around the table of the Lord, without a whine or a wrinkled face; I had liked to have said—*perfect* love and union. Yet, why not *perfect* in their *sphere?* All through Wales this heavenly union prevails, undisturbed from end to end, and may the cords of love divine tie them faster yet. When brother R. informed them of the condition of the brethren and sisters which they have in the western world, they showed that there was a tie there too.

In the evening brother Richards occupied most of the time, and rivetted a crowded audience to their seats till late, telling them, by the family traits, who are the children of Abraham; and if any went away, not knowing their father and kin, it was their fault I am sure. The leading topics were then touched in Welsh.

Monday.—In the morning there was a full audience. Instructions were given chiefly to the priesthood. Called 7 elders, 23 priests, 15 teachers, and 5 deacons.

In the afternoon most of the called officers were ordained, and brother Richards

augmented the '*Zion fever*' to a fervent heat; and brothers Webb and Kendall put on the 'cap stone' by singing the "SEER," *beautifully*.

The evening service was commenced by Welsh preaching, then by brothers Richards and Halliday, in English of course. Thus terminated this conference that gladdened every heart, in hopes of realising 'ere long, the great antitype of all conferences on Zion's happy hill. Amen.

MONMOUTHSHIRE CONFERENCE.

This conference was held at Nanty Glo, on Sunday the 25th of April. As I have unwittingly sent the minutes of this, 100 miles hence to press, without reserving a copy, I cannot furnish particular items—suffice it to say that I remember as follows:—Number of branches 8, elders 8, priests 16, teachers 10, deacons 5. Baptized since last conference there 114. Total, 233. Called three elders, about a dozen priests, besides teachers and deacons in proportion.

The hall would not contain a fourth of the people who came to hear, and many had to return, but we have a larger one there now.

Brother Richards's health would not permit him to attend until towards the close of the afternoon meeting; but then, and in the night meeting he did it well, to the joy of all present, except of those who had no business there or in heaven either; for, when he had explained, by the wisdom of heaven, the wiles of Satan, and exposed him so that he was ashamed of himself, he went out just as he was going to put the chain round his leg, and in his rage clenched it himself by throwing stones through the window. This is the Welsh fashion of clueing up the argument and nailing the point. But facts, like baptizing a dozen since, there, go to prove that he lost the case after all.

You see we have been baptizing at the rate of from three to four a day in these two conferences for three or four months, although this we consider only a prelude of the coming harvest here. Let those laugh now, who laughed when I represented "*two* in my conference—myself and wife included!" Well, I suppose I have said enough, considering, withal, that you will remember the rest, and my head aches until I am almost blind. Remember your promise to *select* or *remodel* items if you wished to STAR it!

Another item I have just thought of. Last summer I told the readers of the STAR of a frolic I had in baptizing a *blind man*—how he got to "*see the candle plain;*" that the blind leaders of the blind (you know who I mean), led him back to total darkness twofold; and made a tool of him to publish a '*bull*' against poor me. Well, this was edited and published by a *Rev.*, sold, like fresh eggs, until the markets were glutted. I replied to it, and was led to say, "that as hot a fate as that of '*Cora Dathan*' awaited him doubly, if he recalled not his lies," &c. No sooner was the reply out of press, than on the old blind man it came, hot and heavy. He cried out that he was burning up alive; his friends poured cold water on him night and day in vain! He would rush out from them to a pool that was by, and there he would roll, and wallow, and yelp until he terrified the passers by. Doctors admitted entire ignorance of the cause of his pain, some said he had a legion of * * * * in him, and others something else. However, yesterday, by letter I was informed by an eye witness (for he lives about 80 miles off), that he took his departure hence, too * * * * *. Yes, he died a monument of the displeasure of a just God for hypocrisy, is the admission of many besides Saints.

DAN JONES.

ON THE NUTRITIVE QUALITIES OF THE BREAD NOW IN USE.

BY PROFESSOR JOHNSTON.

The following very important and very instructive article is from *Blackwood's Magazine* for June. It deserves universal perusal:—

I propose, therefore, to show, in an intelligible manner, that whole meal flour is really more nourishing, as well as more wholesome, than fine white flour as food for man.

The solid parts of the human body consist, principally, of three several portions; the fat, the muscle, and the bone. These three substances are liable to constant waste in the living body, and, therefore, must be constantly renewed from the food that we eat. The vegetable food we consume contains these three substances almost ready formed. The plant is the brick-maker. The animal voluntarily introduces these bricks into its stomach, and then involuntarily, through the operation of the mysterious machinery within, picks out these bricks, transports them to the different parts of the body, and builds them into their appropriate places. As the miller at his mill throws into the hopper the unground grain, and forthwith, by the involuntary movements of the machinery, receives in his several sacks the fine flour, the seconds, the middlings, the pollard, and the bran; so in the human body, by a still more refined separation, the fat is extracted and deposited here, the muscular matter there, and the bony materials in a third locality, where it can not only be stored up, but where its presence is actually at the moment necessary.

Again, the fluid parts of the body contain the same substances in a liquid form, on their way to or from the several parts of the body in which they are required. They include also a portion of salt or saline matter which is disolved in them, as we dissolve common salt in our soup, or Epsom salts in the pleasant draughts with which our doctors delight to vex us. This saline matter is also obtained from the food.

Now, it is self-evident, that that food must be the most nourishing which supplies all these ingredients of the body most abundantly on the whole, or in proportions most suited to the actual wants of the individual animal to which it is given.

How stands the question, then, in regard to this point between the brown bread and the white—the fine flour and the whole meal of wheat?

The grain of wheat consists of two parts, with which the miller is familiar—the inner grain and the skin that covers it. The inner grain gives the pure wheat flour; the skin, when separated, forms the bran. The miller cannot entirely peel of the skin from his grain, and thus some of it is unavoidably ground up with his flour. By sifting, he separates it more or less completely; his seconds, middlings, &c., owing their colour to the proportion of brown bran that has passed through the sieve along with the flour. The whole meal, as it is called, of which the so-named brown *household bread* is made, consists of the entire grain ground up together—used as it comes from the millstones unsifted, and, therefore, containing all the bran.

The first white flour, therefore, may be said to contain no bran, while the whole meal contains all that grew naturally upon the grain.

What is the composition of these two portions of the seed? How much do they respectively contain of the several constituents of the animal body? How much of each is contained also in the whole grain?

1. *The fat.* Of this ingredient, a thousand pounds of the

Whole grain contain	28 lbs.
Fine Flour	20 „
Bran	60 „

So that the bran is much richer in fat than the interior part of the grain, and the whole grain ground together (whole meal) richer than the finer part of the flour in the proportion of nearly one-half.

2. *The muscular matter.* I have had no opportunity as yet of ascertaining the relative proportions of this ingredient in the bran and fine flour of the same sample of grain. Numerous experiments, however, have been made in my laboratory, to determine these proportions in the fine flour and whole seed of several varieties of grain. The general result of these is, that the whole grain uniformly contains a larger quantity, weight for weight, than the fine flour extracted from it does. The particular results in the case of wheat and Indian corn were as follows:—A thousand pounds of the whole grain and of the fine flour contained of muscular matter respectively—

	Whole Grain.	*Fine Flour.*
Wheat	156 lbs.	130 lbs.
Indian Corn	140 lbs.	110 lbs.

Of the material out of which the animal muscle is to be formed, the whole meal

or grain of wheat contains one-fifth more than the finest flour does. For maintaining muscular strength, therefore, it must be more valuable in an equal proportion.

3. *Bone material and saline matter.* Of these mineral constituents, as they may be called, of the animal body, a thousand pounds of bran, whole meal, and fine flour contain respectively—

Bran	700 lbs.
Whole Meal	170 „
Fine Flour	60 „

So that in regard to this important part of our food, necessary to all living animals, but especially to the young who are growing, and to the mother who is giving milk, the whole meal is three times more nourishing than the fine flour.

Our case is now made out. Weight for weight, the whole grain or meal is more rich in all these three essential elements of a nutrative food, than the fine flour of wheat. By those whose only desire is to sustain their health and strength by the food they eat, ought not the whole meal to be preferred? To children who are rapidly growing, the browner the bread they eat the more abundant the supply of the materials from which their increasing bones and muscles are to be produced. To the milk-giving mother, the same food, and for a similar reason, is the most appropriate.

A glance at their mutual relations in regard to the three substances, presented in one view, will show this more clearly. A thousand pounds of each contain of the three several ingredients the following proportions:—

	Whole Meal.	*Fine Flour.*
Muscular matter	156 lbs.	130 lbs.
Bone material	170 „	60 „
Fat	28 „	20 „
Total in each	354	210

Taking the three ingredients, therefore, together, the whole meal is one-half more valuable for fulfilling all the purposes of nutrition than the fine flour, and especially it is so in regard to the feeding of the young, the pregnant, and those who undergo much bodily fatigue.

It will not be denied that it is for a wise purpose that the Deity has so intimately associated in the grain the several substances which are necessary for the complete nutrition of animal bodies. The above considerations show how unwise we are in attempting to undo this natural collocation of materials. To please the eye and the palate, we sift out a less generally nutrative food, and, to make up for what we have removed, experience teaches us to have recourse to animal food of various descriptions.

It is interesting to remark, even in apparently trivial things, how all nature is full of compensating processes. We give our servants household bread, while we live on the finest of the wheat ourselves. The mistress eats that which pleases the eye more, the maid what sustains and nourishes the body better.

But the whole meal is more wholesome, as well as more nutrative. It is on account of its superior wholesomeness that those who are experienced in medicine usually recommend it to our attention. Experience in the laws of digestion brings us back to the simple admixture found in the natural seed. It is not an accidental thing that the proportions in which the ingredients of a truly sustaining food take their places in the seeds on which we live, should be best fitted at once to promote the health of the sedentary scholar, and to reinvigorate the strength of the active man when exhausted by bodily labour.

Some may say that the preceding observations are merely theoretical; and may demand the support of actual trial, before they will concede that the selection of the most nourishing and wholesome diet is hereafter to be regulated by the results of chemical analysis. The demand is reasonable in itself, and the so-called deductions of theory are entitled only to the rank of probable conjectures, till they have been tested by exact and repeated trials.

But such in this case have been made; and our theoretical considerations come in only to confirm the results of previous experiments—to explain why these results

should have been obtained, and to extend and enforce the practical lessons which the results themselves appeared to inculcate.

Thus, from the experiments of Majendie and others, it was known that animals which in a few weeks died if only fed upon fine flour, lived long upon whole meal bread. The reason appears from our analytical investigations. The whole meal contains in large quantity the three forms of matter by which the several parts of the body are sustained, or successively renewed. We may feed a man long upon bread and water only, but unless we wish to kill him also, we must have the apparent cruelty to restrict him to the coarser kinds of bread. The charity which would supply him with fine white loaves instead, would, in effect, kill him by a lingering starvation.

Again, the pork grower who buys bran from the miller, wonders at the remarkable feeding and fattening effect which this apparently woody and useless material has upon his animals. The surprise ceases, however, and the practice is encouraged, and extended to other creatures, when the researches of the laboratory, explain to him what the food itself contains, and what his growing animal requires.

Economy as well as comfort follow from an exact acquaintance with the wants of our bodies in their several conditions, and with the composition of the various articles of diet which are at our command. In the present condition of the country, this economy has become a vital question. It is a kind of Christian duty in every one to practise it as far as his means and his knowledge enable him.

Perhaps the whole amount of the economy which would follow the use of whole meal instead of fine flour, may not strike every one who reads the above observations. The saving arises from two sources.

First, The amount of husk, separated by the miller from the wheat which he grinds, and which is not sold for human use, varies very much. I think we do not over-estimate it, when we consider it as forming one-eight of the whole. On this supposition, eight pounds of wheat yield seven of flour consumed by man, and one of pollard and bran which are given to animals—chiefly to poultry and pigs. If the whole meal be used, however, eight pounds of flour will be obtained, or eight people will be fed by the same weight of grain which only fed seven before.

Again, we have seen that the whole meal is more nutritious—so that this coarser flour will go further than an equal weight of the fine. The numbers at which we arrived, from the results of analysis, show that, taking all the three sustaining elements of the food into consideration, the coarse is *one-half* more nutritive than the fine. Leaving a wide margin for the influence of circumstances, let us suppose it only one-eighth more nutritive, and we shall have now nine people nourished equally by the same weight of grain, which, when eaten as fine flour, would support only seven. *The wheat of the country*, in other words, *would in this form go one-fourth further than at present.*

But some one may remark, if all this good is to come from the mere use of the bran, why not recommend it to be withheld from the pigs, and consume it by man in some way alone? This would involve no change in the practice of our millers, and little in the habits and bread of the great mass of the population.

But such a course, if possible, would not bring us to the economical end we wish to attain. Suppose it could be made palatable and eaten by man, little comparative saving would be effected.

First, Because, when eaten alone, the fine flour will not go so far as when mixed with a certain proportion of bran: that is to say,—a given weight of fine flour will produce an increased nutritive effect when mixed with the bran: greater than is due to the constituents of the bran taken alone. The mixture of the two in reality increases the virtues of both. Again, if eaten alone, bran would prove too difficult, and, therefore, slow of digestion in most stomachs. Much would thus pass, unexhausted of its nutritive matter, through the alimentary canal, as whole oats often do through that of horses, and thus a considerable waste would ensue.

And further, supposing all to be dissolved in the stomach, there would still, of necessity, be a waste of material, since the bran actually contains a larger proportion of bone material and saline matter compared with its other ingredients, than the body, in its naturalhealthy state, can make use of. All this excess must, therefore, be rejected by the body, and, as nutritive matter, for the time be wasted.

Lastly, it is doubtful if bran alone contains enough of starch, or of any substitute for it, to meet the other demands of the human system. I have not spoken of the use of the starch of the grain in the preceding observations, because, as both whole meal and fine flour contain a sufficient quantity of it to supply the wants of the living animal, it was unnecessary to the main object of this paper. But with bran the case is different. It is doubtful if the purposes of the starch could be fully, and with sufficient speed, fulfilled by the ingredients which, in the bran, take the place of starch in the flour. The cellular fibre or woody matter, of which it contains a considerable proportion, is too slowly soluble in the stomachs of ordinary men. While, therefore, much of it would pass through the body undigested, it would require to be eaten in far larger proportions than its composition indicates, if the body was to be supported, and thus a further waste would be incurred.

On the whole, therefore, we come back to the whole meal, as the most economical as well as the most nutritive and wholesome form in which the grain of wheat can be consumed. The Deity has done far better for us, by the natural mixtures to be found in the whole seed, than we can do for ourselves. The materials, both in form and in proportion, are adjusted in each seed, as wheat, in a way more suitable to us than any which, with our present knowledge, we appear able to devise.

A word to our Scottish readers before we conclude. We do not recommend to you even the whole meal of wheat as a substitute for your oatmeal or your oaten-cake. The oat is more nutritive even than the whole grain of wheat, taken weight for weight. For the growing boy, for the hard-working man, and for the portly matron, oatmeal contains the materials of the most hearty nourishment. This it owes in part to its peculiar chemical compositions, and in part to its being, as it is used in Scotland, a kind of whole meal. The finely sifted oatmeal of Yorkshire and Lancashire is not so agreeable to a Scottish taste, and, I believe, is not so nutritious, as the rounder and coarser meal of the more northern counties.

While, therefore, the whole meal of wheat is superior to the fine flour, in economy, in nutritive power, and in wholesomeness, and therefore should be preferred by those who *must* live upon wheat,—in all these respects the oat has still the advantage, and, therefore, ought religiously to be adhered to. You owe it to the experience of your forefathers, for a thousand years, not to forsake it.

VARIETIES.

Bigamy.—By the ancient laws of Hungary, a man convicted of bigamy, was condemned to live with both wives in the same house; the crime was, in consequence, extremely rare.

Case of Somnambulism.—Altogether, the most interesting case of somnambulism on record, is that of a young ecclesiastic, the narrative of which, from the immediate communication of an Archbishop of Bordeaux, is given under the head of somnambulism in the French Encyclopdæia. This young ecclesiastic, when the archbishop was at the same seminary, used to rise every night, and write out either sermons or pieces of music. To study his condition, the archbishop betook himself several nights to the chamber of the young man, where he made the following observations. The young man used to rise, to take paper, and to write. Before he wrote music he would take a stick and rule the lines with it. He wrote the notes, together with the words corresponding with them, with perfect correctness. Or, when he had written the words too wide, he altered them. The notes that were to be black, he filled in after he had completed the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him, he erased it, and wrote the amended passage correctly over the other; on one occasion he had to substitute the word "adorable" for "divin;" but he did not omit to alter the preceding "ce" into "cet," by adding the letter "t" with exact precision to the word first written. To ascertain whether he used his eyes, the archbishop interposed a sheet of pasteboard between the writing and his face. He took not the least notice, but went on writing as before. The limitation of his perceptions to what he was thinking about was very curious. A bit of aniseed cake, that he had sought for, he eat approvingly; but when, on another occasion, a piece of the same cake was put in his mouth, he spit it out without observation. The following instance of the dependence of his perceptions upon, or rather their subordination to, his preconceived ideas is truly wonderful. It is to be observed that he always knew when his pen had ink in it. Likewise, if they adroitly changed his papers.